

# Interracial News Service

## A DIGEST OF TRENDS AND DEVELOPMENTS IN HUMAN RELATIONS

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### "ALL THE WORLD NEEDS ALL THE REST OF THE WORLD"

—W. D. Weatherford, Educator, Nashville, Tenn.

#### "A GREAT MOMENT"

"It was a great moment in religious history as a representative of each of the 25 major Protestant and four Eastern Orthodox churches signed constituting documents and then heard the presiding officer, Dr. Franklin Clark Fry of New York, formally declare the National Council (of the Churches of Christ in the USA) 'officially constituted,'" says the first edition of the *National Council Outlook*, January, 1951.

This "great moment" was forecast in *Interracial News Service* of September-October, 1950, in a description of the then forthcoming meeting of 29 church bodies to gather in Cleveland, to establish the National Council.

Continues the *Outlook*: "The capstone in the arch of cooperative Christianity in America was erected in a memorable ceremony in snow-bound Cleveland's public auditorium Wednesday morning, November 29, 1950. Against the backdrop of the banners of the 29 constituent denominations the eight merging agencies signified that they now were united in an interchurch enterprise linking 31,000,000 Christians in 150,000 churches across the land. There were 4,000 delegates present.

"Under the Constitution approved by the 600 official representatives of the constituting communions, the National Council began operations January 1, embracing the major interdenominational enterprises of Christian activity developed over more than a half-century. Centered in four major divisions and more than 20 other units will be evangelism, education, stewardship, foreign and home missions, family life, overseas aid and many others. In addition to strengthening united action in many areas of Christian concern, such as human rights, world order and economic justice, the National Council, through general departments of united church men and united church women, represents a step forward in creating new opportunities for greater and more effective participation of the laity in all areas of church life." . . .

#### New Name for Department of Race Relations

After twenty-nine years of work as the Department of Race Relations of the Federal Council of Churches, this unit enters its thirtieth year as the Department of Racial and Cultural Relations under the Division of Christian Life and Work of the National Council of the Churches of Christ in the U.S.A.

In this new relationship the Department looks forward not only to additional responsibility in working within the interdenominational movement but to new opportunities for work among the churches and in communities in the field of racial and cultural relations. Also, in this larger organization, *Interracial News Service* necessarily finds a wider educational field.

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#### CIVIL RIGHTS IN SOME CITIES

In the first of a series of articles showing results of a survey of civil liberties in 17 key cities, the *Baltimore Afro-American* of January 20 carried several findings of this survey conducted by leading newspapers in cooperation with the American Civil Liberties Union. The newspapers co-operating included: Chicago Sun-Times, San Francisco Chronicle, Philadelphia Bulletin, Christian Science Monitor, St. Louis Post-Dispatch, Denver Post, Minneapolis Tribune, Des Moines Journal, Providence Journal-Bulletin, Akron Beacon-Register and Tribune, Miami Herald, Hartford Courant, Columbus Citizen, Trenton Times, and Burlington (Vt.) Free Press.

Chief among efforts to reduce discrimination, according to the survey, have been laws aimed at equality in employment,

The matter in these pages is presented for the reader's information. It is not to be construed as reflecting the attitudes of the Department of Racial and Cultural Relations or of The National Council of Churches.

housing, education and recreation as well as semi-official bodies appointed by mayors for the promotion of interfaith and interracial goodwill.

Seven cities—Philadelphia, Providence, Minneapolis, Cleveland, Boston, Hartford and Trenton—were found to have either state or local laws for the upholding of equality in job opportunity. Nine cities—Chicago, Pittsburgh, St. Louis, Philadelphia, Denver, Cleveland, Boston, Minneapolis and Trenton—reported the existence of appointed bodies close to the municipal government for work in intergroup harmony. In six cities—Des Moines, Chicago, Hartford, Boston, Providence and Trenton—state or local laws forbid discrimination in such areas as public housing, public education or recreations and amusements.

. . . With or without anti-discrimination laws, however, all 17 cities in the survey reported increased public interest in racial and religious equality.

In Akron the Rev. Stanley Lynton, Negro minister, was elected to the presidency of the Akron Ministerial Association. Des Moines' telephone company, insurance companies, savings and loan firms, as well as the city's largest department store employ Negroes. . . . In Denver marked discrimination was found against white-collar and professional workers who are Negroes, Jews, Spanish-Americans and Japanese-Americans. Non-defense workers in Providence have encountered discrimination. *The Journal-Bulletin* (Providence) cited cases of a Negro lawyer, a doctor and a brick-mason unable to practice their skills freely. Negroes and Jews generally were the most frequent victims of job discrimination in nearly all of the cities surveyed. But labor unions as well as employers sometimes shared the responsibility for exclusion of minorities from work.

. . . Police brutality toward minorities, mainly Negroes, was seen to be on the downgrade. . . . Housing, both public



and private, was found to be a sphere in which discrimination was prevalent. In Trenton, Providence, Denver, Boston and San Francisco, for example, segregation in public housing was the general rule. Hartford, however, reported public housing operated on both segregated and non-segregated bases, with progress being made toward full integration. In Chicago, all new housing projects are integrated, but "because of this policy, the Chicago Housing Authority has suffered greatly in winning approval for subsequent projects."

## Good Year for Cleveland FEPC

As Cleveland prepares this week to celebrate the first anniversary of its municipal employment ordinance, a total of eight FEPC bills have been introduced into the Ohio State legislature designed to obtain a statewide jobs law. The Cleveland law has worked well in its first year, clamping down hard on a number of the worst offenders. The year is ending with Negro girls working as clerks and office help in several large downtown department stores; many factories are using Negro labor for the first time. Climaxing activity for the first 12 months, Negroes are driving Yellow Cabs, the "tightest" Jim-crow monopoly in the state's history.

Most far-reaching benefit of the Cleveland bill, however, has been the adoption of its best points by several other cities including Youngstown, Akron, and Lorain. All have enacted strong FEPC ordinances. Gary, Indiana, and Des Moines, Iowa, also asked the help of the Cleveland FEPC board in drafting their own laws which were later adopted. . . . (*Chicago Defender*, February 3).

## Oregon Governor Seeks Improvement

Gov. Douglas McKay of Oregon will seek the repeal of four racial laws of the state in order to improve racial relations there, he has announced. In their present form the laws are:

- 1—The state labor commissioner shall make a census every two years of all Japanese and Chinese in the state.
- 2—No liquor is to be sold to Indians (American).
- 3—Intermarriage between whites and Indian, colored, Chinese, or Hawaiian persons is forbidden.
- 4—Apportionment for the State Legislature shall be based on the white population.

The first law has not been observed since 1928 by Labor Commissioner C. H.

Gram. Repeal of the second law, however, would not break down the Federal ban on sale of liquor to Indians who are wards of the Government (meaning most Indians). State intermarriage bans, in force since 1866, have been broken too many times to mention. . . . The people of Oregon would have to vote approval of repeal of the 4th measure, which has been part of the State constitution since Oregon was admitted to the union in 1859. (*Baltimore Afro-American*, January 20).

## In the Congressional Hopper

The 571 public bills introduced on the opening day of the 82nd Congress included two anti-lynching, two anti-poll tax and one fair employment practice measure. Rep. Emanuel Celler (Dem., N. Y.) introduced an anti-lynching bill and also an omnibus civil rights bill. . . . Rep Edith N. Rogers (Rep., Mass.), introduced a bill providing for the establishment of an all-colored veterans hospital at the birthplace of Booker T. Washington in Franklin County, Virginia. This measure previously was opposed by various organizations. . . . (*Baltimore Afro-American*, January 20).

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## HERE AND THERE IN HIGHER EDUCATION

**Georgia:** A constitutional amendment designed to preserve racial segregation by turning all Georgia schools and the university system over to private individuals was introduced in the Georgia House of Representatives on January 31. The proposal was interpreted as another effort by the administration . . . to guarantee segregation in the state's educational institutions regardless of any action by courts. . . . Earlier in this session, Gov. Talmadge inserted proposals in the state appropriations bill that would cut all state funds from either the university system or the Department of Education if the courts should void segregation in one system or the other, and cut off state funds from any unit of the university system or any school that operated on a non-segregated basis. A proposal similar to the one contained in today's constitutional amendment resolution was considered and rejected in Virginia last year. . . . (*New York Times*, February 1).

The Georgia Senate voted authority today for the state to withhold funds from the common schools and from units within the university system in the event traditional barriers against mingling of the races were lowered.

. . . The segregation clauses provide that all common school funds will be withheld in the event a Negro is admitted to any one or more schools, and that all college and university funds will be stopped if any unit within the university system admits a Negro.

In the House-approved version of the measure voted last week, the university section of the segregation provisions was so worded that if one unit of the system were forced to accept Negroes only that unit would lose its funds. But the Senate voted to change the measure back to its original form at the insistence of supporters of Gov. Herman Talmadge, who was said to have requested the legislation.

Roy V. Harris, Augusta political leader and Talmadge stalwart, told the Senate that under the House proposal, Negroes "could close the law school or medical school while their own schools would still operate."

Mr. Harris conceded that the state would have to furnish equal facilities for Negroes if it was to maintain segregation, but said "you can't give them equal facilities in one year, or even five or ten. With some counties having 70 per cent Negro population, to build enough school houses would 'bust' the county and the state, too." (*N. Y. Times*, February 15).

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**Louisiana:** The United States Supreme Court today unanimously upheld a decision which required Louisiana State University to admit a Negro student for the first time in its ninety-year history. The decision was given by a special three-judge United States District Court in New Orleans . . . The decision was appealed to the Supreme Court by L.S.U. . . . (*New York Herald-Tribune*, January 3).

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**Texas Southern Methodist:** Southern Methodist University announced that two Negroes had been admitted to its Perkins School of Theology. Revealing facts about the two student pioneers, but not their names: one is a graduate of Samuel Houston college in Austin, Tex., and the other has a degree from Jarvis Christian College, Hawkins, Texas. They will be the first of their race to study here for credit. . . . (*St. Louis Argus*, January 19).

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**Virginia Medical School:** A Negro girl, Miss Jean Harris, has been accepted for admission to the Medical College of Virginia, school authorities in Richmond announced last week. . . . Miss Harris will be the first Negro medical student when she enters in the fall but the college has trained Negro Nurses since 1920. (*N. Y. Amsterdam News*, January 20).

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**In Oklahoma:** Students at the University of Oklahoma have demonstrated their



full acceptance of Negro classmates by electing a colored girl to the student senate. Recently voted to this office, one of the most desirable on the campus, was Miss Johnnie Mae Davis of Tulsa, an honor graduate of Wilberforce University. She is taking graduate work in clinical psychology at the University . . . studying at the East Central State hospital, a mental institution for white patients. . . . (*Chicago Defender*, December 30, 1950).

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**University of Maryland:** In accepting Hiram T. Whittle, as the first Negro undergraduate to be admitted to the University of Maryland, the board of regents of the University have declared a new policy. Negro students must be admitted to the schools of the University on an equal basis unless the State provides "substantially equal" facilities for whites and Negroes, the board ruled yesterday. . . . The board left the future of segregation in the hands of the Legislature. Whittle was accepted in the college of engineering.

The board and Dr. H. C. Byrd, president of the University, acknowledged "that no facilities exist at Princess Anne (Negro branch of the university) in engineering education for Negroes equal to the facilities for white people at College Park." (summarized from *Baltimore Evening Sun*, February 1).

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## LYNCHING RECORD

According to records compiled in the Department of Records and Research, Tuskegee Institute, Alabama, two persons were lynched in the United States during the year 1950.

One of the victims was Charlie Hurst, white, of Pell City, St. Clair County, Alabama; mortally wounded on February 22 by a group of unmasked men. His 19-year-old son, who came to his father's assistance, was also wounded. There were no charges against the victim; it is reported that the mob got the "wrong man."

The other victim was Jack Walker, a 40-year-old Negro laborer of Meriwether County, Georgia; shot to death by three men for whom he worked; was said to have known too much about illegal whiskey traffic.

The Tuskegee report stated also that lynchings were prevented in at least 7 instances — 6 in the South and 1 in the North. The persons involved were 3 white and 4 Negroes.

Under the heading "Legal punishment for lynching," the report includes the following:

Greenville County, S. C. has paid to the estate of Willie Earle, Negro lynched in that county in 1947, the minimum sum of \$2,000. . . . The Calhoun County, Mississippi, Circuit

Court, found James Moore, white, not guilty in the slaying of Malcolm Wright, Negro, on July 2, 1949; Moore claimed self-defense.

The St. Clair County, Alabama, Circuit Court sentenced Charlie Carlisle, white, to five years in prison for his part in the slaying of Charlie Hurst on February 22, 1950. Carlisle was later released on a \$3,000 appeal bond; three other men indicted for the same crime were released on a \$5,000 bond; another person was tried and cleared.

For the slaying of Jack Walker, the Meriwether County Georgia Supreme Court imposed life sentences on two and gave sentence of three to five years in prison on a third. The three men, all white, had entered pleas of guilty.

On November 3, John Wallace, white, was electrocuted for the slaying of William Turner, a white tenant farmer of Meriwether County, Georgia, in 1948. Three other men are serving life sentences for their part in the crime.

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## Georgia Surprise Move

In a surprise move Monday, January 15, the Georgia House of Representatives adopted by a vote of 149 to 1 a bill outlawing cross-burning and mob intimidations by the Ku Klux Klan. (*Kansas City Call*, January 19).

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## TRENDS IN HOUSING

Since the U. S. Supreme Court outlawed restrictive covenants in 1948 (*Interracial News Service*, Early Summer 1948), thousands of Negro families throughout the nation have moved into white residential neighborhoods, a recent United Press survey shows. When the high court ruled that written agreements by owners which barred selling their homes to Negroes could not be enforced, it meant a saving of millions of dollars to Negroes who intended to buy in white communities. . . . When Negro brokers purchased homes for members of their own race in white neighborhoods, a white broker was needed to act as a "go-between" in the deal. . . . When the new owner occupied his new home he paid commissions to two brokers rather than one and in addition he needed funds for a lawyer to fight eviction suits. . . . The additional costs usually were as much as \$2,000 per house.

Officials of most big cities reported that the Negro influx into fringe areas is succeeding with very little violence. However, in Dallas, Texas, last year, five Negro homes were bombed. In Birmingham, Alabama, a Federal Court struck down last year the city's attempt to restrict their residential areas on the basis of race. Real estate dealers and civic leaders in cities with a large Negro population, report that discrimination still flourishes in communities. White supremacy advocates are putting up a strong behind-the-scenes battle to keep Negroes in ghettos by refusing to loan money or

grant mortgages to them on homes they purchase in white neighborhoods. White property owners continue to enter into oral "gentlemen agreements" not to sell to nonwhites, even though they are aware that such agreements cannot be enforced.

. . . To help break the race barriers, the Federal Housing Authority refuses to insure any housing which is covered by a restrictive covenant. . . . A Negro broker said (in commenting on the influx of Negroes into white neighborhoods) "Whites don't rush out so fast anymore when a Negro moves into the neighborhood. This movement has probably decreased 50 per cent in recent months. People are becoming reconciled to the idea." . . . (*Chicago Defender*, February 3).

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## NEGRO NURSES INTEGRATED

The National Association of Colored Graduate Nurses, after 42 years of working for the integration of Negro nurses, officially disbanded on January 26. . . . This is believed to be the first time an all-Negro organization has closed down operations because much of its goal has been achieved. The function of the NACGN probably will be transferred to the American Nurses Association.

. . . The NACGN was founded in 1908 to do something about the discrimination against Negro nurses found in the following statistics of that era:

Of 1,200 schools of nursing, only 42 schools including 28 for Negroes only, admitted Negroes. Some 17 state associations of the American Nurses Association refused to admit Negroes, and few hospitals integrated colored nurses on their staffs. Today, largely because of work done by the NACGN, the picture is not perfect, but 330 schools admit nursing students regardless of race, and only five state associations still refuse Negro members. Negro nurses still may join ANA, however, even if the state does not admit them. Today, Negro nurses also have been integrated into the staffs of hospitals, public health agencies, military and veteran services to a large extent. (*St. Louis Argus*, January 19).

*Editor's note:* Mrs. Alma Vessels John is executive secretary and Mrs. Mabel K. Staupers, former executive secretary and present president of the dissolving organization. Among the various organizations cooperating in this work for the past twenty years was the Department of Race Relations of the Federal Council of Churches (now the Department of Racial and Cultural Relations of the National Council of Churches).

*Interracial News Service* and many friends in the Department of Racial and Cultural Relations hail the significant job done by the National Association of Colored Graduate Nurses.



## THE WACCAMAW STORY (Another Angle)

Seventy families, remnants of the Waccamaw tribe of Indians, (*Interracial News Service*, March-April 1950), living in the green swamp at the edge of Lake Waccamaw in North Carolina, 37 miles from Wilmington, are up against proving they are not Negroes in order to gain title to their lands.

According to a release from the *Associated Negro Press*, carried in the *Kansas City Call* of January 12, the main problem facing the survivors of the tribe is the color prejudice of white residents in the region. . . . The tribe has been the victims of anti-Negro abuse perpetrated not only by the white residents but also by local officials. . . . Being victims of color prejudice has not stopped the group from being prejudiced itself. In 1921 the tribe attempted to start a school for the education of their youngsters; they used their own labor, money and materials to construct the school and then learned that the state officially recognized them as Negroes. The state supplied teacher was a Negro woman. Rather than have her teach their children, the Indians nailed up the schoolhouse door.

Early in 1943, six tribal members were drafted and assigned to a Negro unit, although they had asked assignment to an Indian Scout unit. When they learned of their assignment the six went home. They were arrested and tried for violation of the Selective Service Act, but the case was dismissed.

During the last session of Congress, two bills which would have granted them titles to their lands, recognition and status as an Indian tribe, died in committee because the Interior Department reported unfavorably on them. Their efforts to prove their racial identity are hampered by the fact that all of them are poor and the majority are uneducated. They have no idea of how to go about proving their claim.

However, one bright spot in the search for proof of their claim: recent aerial photographs by geologists and other scientists show that the Waccamaws may have seen the lake formed. The legendary description of the formation is supported by the photographs. . . . But until some satisfying proof is unearthed, the Waccamaws will go on being a "lost" tribe of Indians classified officially as "Negroes."

## NEW BUDGET FOR THE VIRGIN ISLANDS

The 1952 Federal Budget carries \$1,078,785 for the government of the Virgin Islands, an increase of \$6,000 over the appropriation for the current fiscal year. . . . Grants for the support of services essential to the public safety, health and welfare of the municipalities of St. Thomas, St. John and St. Croix total \$745,000. An item of \$50,890 is carried for the program of agricultural extension and veterinary services, and demonstrations in practical farming. The estimates also call for \$1,000,000 for public works. One of President Truman's 1950 Government Reorganization Plans transferred jurisdiction of the Virgin Islands public works program from the General Services Administration to the Interior Department. . . . Production and sale of sugar, including assistance to small farmers growing cane, will be the main activity during 1952 of the Virgin Islands Corporation, created by an Act of Congress June 30, 1949, to promote the island's economic development. (*Baltimore Afro-American*, January 20).

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## AFRICA'S VALUABLE ROLE

With the Atlantic Treaty countries gearing for a show-down with Soviet Russia and Communist China, the British Government will depend more and more upon Africa, Malaya and other colonial territories to supply the Empire's military requirements of strategic raw materials, foodstuffs and other sinews of war. Although the question of using African manpower as combat troops has not yet been decided, plans to speed up the production of minerals have been decided upon: copper from Northern Rhodesia; tin from Nigeria; gold, diamonds and manganese ore from Gold Coast; iron from Sierra Leone, uranium from South Africa, and other essential raw materials. . . . (*Pittsburgh Courier*, February 3).

## DR. RALPH E. DIFFENDORFER

"The powers of the Christian religion will never be fully released until the Church awakens to its responsibility in the field of race relations," was a favorite phrase of the late Dr. Ralph E. Diffendorfer, Methodist church official.

Holding firmly to this belief, he devoted a long life of personal and official service to the cause of interracial betterment — through his missionary activities in this country and abroad as an official of the Methodist Church, and in his membership on various church and community committees at work on the subject.

*Interracial News Service* pays tribute to Dr. Diffendorfer as one of the pioneers in the formation of the Commission on Race Relations of the Federal Council of Churches in 1921 (now the Department of Racial and Cultural Relations of the National Council of Churches), and a continuing active member of its Committee of Direction for twenty-five years.

Dr. Diffendorfer held a wide variety of administrative posts in the education and mission work of the Methodist Church. After his retirement as executive secretary of the Church's Board of Foreign Missions and Church Extension, he became president of the Japan International Christian University Foundation in 1949 and spent the summer of that year in Japan, perfecting the organization of the University. He later became the Foundation's executive secretary; and it was while leaving the New York office of the Foundation on January 31 that death came to him by a heart attack. He was 71 years of age.

NATIONAL COUNCIL OF THE  
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